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A daffa is a heavy winter cloak. Mrs

831 fond of dress buy mantles embellished between the shoulder
539 blades with a broad ornament of glittering silver, or at least
copper, threads. The hem made from these threads reaches
[298] as far down as the abdomen. Such an ornament glistens when
the night is bright. *Bâdi* (for *sâjer*) is one paying an evening
[574] call; *bâdi 'alejna* (or *musajjer 'alejna*), he is coming to spend
the evening with us.

Já-bu ḫalâḫel w-zmejjem
w-al-ḫadd barrâken jelûḥ
já má ḥala' ḳaẓb al-brajjem
w-al-'omr ṣajjûreh jerûḥ.

Oh, she with rings above her ankles and a little ring
in her nostril,
Whose cheeks glisten like lightning.
Oh, how sweet to take hold of a little body belt of
For, as for life, its end is sure. [leather

[291] *Brajjem* (dimin. of *barîm*) is a thin belt of leather strips
worn by the women on their bare bodies.

Râ'i-l-ḳa'ûd al-meš̲aḏḏar
ma' wâdi-s-sidr jinḥa'
ḳum ḥebbini lâ te'aḏḏar
w-al-'aḏr má-ni bṭerijjah.

The rider on an unruly camel
Has turned into a valley overgrown with *sidr*.
Rise, kiss me, and excuse not thyself,
For an excuse I will not brook.

[837] A lover during the march asks a kiss from his beloved,
whose husband has just ridden out of sight, for his camel
nibbles at every patch of good grass or woody plant. He
turns into a valley overgrown with *sidr* trees and full of
thorns. If he had to watch his unruly camel before, he must
now among the *sidr* be even more careful and is thus prevented
from watching his wife riding in the rear.

1. *Já bark jâ-lli tâli al-lejl lawwâ'*
šuftak w-ana bheǧ'at an-nâs wâ'i
2. *min rûs 'âlen šummaḥen čeḏḏ bihen fâ'*
biljâl ṛurren biẓ̲'aḏelen šeʿâ'i

The Rwala usually have only one woman in a tent, seldom
595 two, and very rarely three. A young Rwejlī almost always
593 marries a girl whom he loves, and remains faithful to his
837 young wife till the sixth or seventh month of her pregnancy. Then his love cools and in many cases he begins to look for another girl or divorced woman whom he also marries, unless he is setting out on a raid. If the latter is of several weeks' duration and he comes back exhausted, he desires no new marriage and waits for his wife's confinement. If she bears a boy, the young father is so happy that he clings to her again and banishes the thought of all others from his mind. If the wife behaves with sense, keeps the tent in order, can cook cleanly, is not strongheaded and quarrelsome, the husband often remains faithful to her all his life.

PLURALITY OF WIVES

595 In case a husband is not fully satisfied with his first wife, he generally takes a second one. The first wife in the beginning is much displeased with her new companion or neighbor — *ǧârti*, as she calls her — and abuses her to the best of her ability. "Why didst thou come to me? Couldst thou find no one but my man? O thou daughter of So and So! O thou cursed in both thy parents! *Lêh ǧîtini mâ lażejti ṛejr ǧowzi enti jâ bint flân jâ mal'ûnet wâlidejn.*" However, the resistance put up by the first wife is, as a rule, not of long duration. In a comparatively short time peace is concluded by the women and they live together like sisters.

When a man has two wives, each cooks for him a day in turn, and on that day he usually eats and sleeps with her. Such is the woman's right, *ḥakkuha*, which nobody is allowed to violate. If he sees that his wife is dissatisfied, the man asks: "What art thou angry about? I have not infringed thy
595 right. *Lêh taʿalîn mâ-ḥṭejt ʿalejč beḥakkeč.*" Even when he does not love his wife, the man should devote himself to her
833 on the nights belonging to her. He need not have sexual intercourse with her, but neither must he with the woman he loves. In such cases he usually sleeps in the men's compartment, or lying down at his wife's head he says: "To night I wish for nothing, *mâ-ni bâṛi kal-lejle*," and the woman dares not say a word. Sometimes the women haggle among themselves: "Let me have the man tonight!" "What wilt thou give me for it?" If they come to an agreement, the woman who

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851 584 with three witnesses and, appealing to the judge there, laid his case before him and asked him for his decision. The judge [695] took a long iron spoon used in roasting coffee, stuck it in the fire, and, when it became red-hot, asked the witnesses to examine Ḥalaf's tongue. As soon as this had been done, the judge quickly lifted the hot spoon to Ḥalaf's mouth. Ḥalaf licked its red-hot part, rinsed his mouth with water, and showed his tongue to the witnesses anew. As the tongue was not burned, they declared Ḥalaf's oath to be true. The judge, *al-mbalte'*, received from the latter fifty *mejidijjât* ($45) as his fee. Ṭrâd was acknowledged to be his son, and an-Nûri's daughter kept her single state, because, Ḥalaf's son not being her cousin, Ṭrâd had no claims on her.

834 562 A married woman, *mara berkubat rajjel*, has plenty of opportunity to make the acquaintance of other men. Divided from the men's part of the tent by only a low, thin, almost transparent partition, she can observe and hear all the visitors and guests who call. While the tribe or clan is migrating she is often joined by some member of the clan, or at least of the camp, who helps her to pack, to lift, or to tighten the loosened loads; accompanies her on trips for water, fills the water bags, and ties them to the water saddle; sometimes he meets her as if by accident when she is bent under the burden of dry fuel, loads it on his mare or she-camel, throwing it down only when the camp is reached; altogether there are countless accidental meetings of this sort. But that man ingratiates himself with the woman most of all who defends her and her camels when attacked by the enemy on the march. To such a protector her heart is given.

586 837 Of her love for another man no secret is made by a woman, and soon it is said publicly: "So and So's wife is in love with So and So, *marat flân hawjânaten 'ala flân*." If this comes to the husband's ears and he is a man of a magnanimous disposition, he releases her without raising objections and asks no compensation, although he is entitled to the return of the dowry he had given for her. A man of this kind is wont to say: "She is a free daughter of a free tribe. Allâh made her love another man, so I will not hinder or make a slave of her." It is only the base men, *arâdil an-nâs*, who take advantage of their wives' love to benefit themselves, asking five and even ten times as much as they themselves had paid. Such a demand is called *ḥejje*. If his wife's lover

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cannot meet the demand and her kin will not help, the lover can only elope with her. Then they seek refuge either with the Šammar between the middle Euphrates and Tigris, or with the Lhejb in the vicinity of Aleppo, or, perhaps, with the Sirḥân and Beni Ṣaḫr on the southwest border of the Ḥawrân. Once there the lovers care not in the least for either the husband's or the wife's relatives. An elopement carried through successfully dissolves the marriage as completely as a divorce itself.[1] The eloper may now make the woman of his heart his lawful wife but must not return with her to his kin before a reconciliation with her former husband and relatives is effected; otherwise he would expose both himself and her to taunts of every imaginable kind. Therefore he sends to them one messenger after another with entreaties for a reconciliation, which, however, is not easily attained. The former husband is generally obdurate much longer than the woman's kin. These accuse the husband of having himself caused the elopement by his unwillingness to let her go and also because he was unable to guard her better in the first place. They sometimes go even as far as to threaten that they will demand from him compensation for staining their honor, should he not forgive both the lover and the wife with whom he has eloped. For has she not been carried away from them as much as from him? And was he not her proper guardian and protector? The deceived husband must not kill either the eloper or the woman, for then he would furnish a reason for revenge. An elopement of a married woman is brought about by stratagem, not by force, and stratagem is not punishable with death.

If a plain but healthy girl cannot find a husband, it is the duty of her nearest kinsman with whom marriage is permissible to marry her; should he refuse he would be a butt for jokes among all his kin forever. In this manner a girl of al-Wiṯre (or al-Wuṯara), subject to Ebe. Fâ'ûr of the 'Ebede tribe, was married in 1909.

PENALTIES FOR UNCHASTITY

Whoever accuses a female, whether girl or woman, of unchastity and cannot prove it, forfeits his hand; this is cut off by a kinsman of the accused. If he puts himself in good

[1] [Errata: See p. 712, col. 116 for correction of

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539x

al-ḫalb min jammak jaḥâb
w-al-'ajn 'ajjat lâ tenâm
min ênaka narḫi-l-jerîr
narmi-l-'ân laṭ-ṭejr ênâm.

O hail! O thou who ridest a camel
Adorned with ostrich feathers!
The heart in thy presence takes fire,
And the eye will not yield to slumber
To please her, we shall loosen the rein
And at once throw supper to the birds of prey.

The maiden accompanies the men into the fight so that they attack the enemy with greater courage. They will loosen the reins to allow the mares to bring them into the midst of the enemy more quickly. Only a coward will hold back his horse. *Ŝanâm* means to reach a thing as quickly as a scent reaches the nose.

Já bint já ḫaḳra-l-ḏwejbe	O maiden! thou with the fair plait,
já 'ajn ẓubejj an-nâzije	O thou keen eye of a gazelle!
al-ḫalb min jammak jaḥâb	In thy presence the heart takes fire
w-al-'ajn má hi 'âzije.	And the eye cannot become calm.
Hejjeh já-bu ṭegîle	Hasten, O thou with little braids on thy forehead!
wa' hejjeh já-bu ṯemân	Hasten, O thou with eight teeth!
eute ta'ṭini-lláh	Thou wilt with Allâh pledge me thy faith,
w-ana-'ṭîk amân.	And I shall pledge to thee peace.

The youth promises the maiden he intends to marry that he will not maltreat her if she remains faithful to him. Conjugal fidelity can be assured only by the fear of Allâh, as no witness will ever come forward in a suit for infidelity. [837]

Já ra'jet al-aw'aḳ	O thou who sittest on a camel pure white!
'an ar-radi ŝûmi	Turn away from a scoundrel
ŝûmi laḫu ẓita	And incline to Ṣita's brother,
já zebn al-maẓ'ûmi	A protector of the oppressed;
ŝûmi lewâjh allâh	Bow to the face of Allâh [beset.
ǧallâj al-ahmûmi.	Who leads into safety one by troubles

Aḫu ẓita, Ṣita's brother, is the battle cry of the Ša'lân reigning kin and signifies any of its members. *Zebn* means